

## MAIN OUTLINES (VOLUME ONE)

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# THE THREE VEHICLES

VEHICLE	ASPIRATION	GOAL	PRACTICES	VIPASHYANA
<b>THERAVADA</b>	Renunciation ( <i>nihsarana</i> ) (Renunciate)	Nirvana (Arhat)	<u>3 higher trainings</u> <u>8-fold path</u> 1. ethics ( <i>shila</i> )    right speech right action right livelihood 2. concentration    right effort ( <i>samadhi</i> )        right mindfulness right concentration 3. wisdom ( <i>prajna</i> )        right view right thought	<u>3 marks of existence</u> 1. impermanence ( <i>anitya</i> ) 2. suffering ( <i>dukkha</i> ) 3. no self ( <i>anatman</i> )
<b>MAHAYANA</b>	Bodhicitta (Bodhisattva)	Enlightenment ( <i>bodhi</i> ) (Buddha)	<u>6 perfections</u> 1. generosity ( <i>dana</i> ) 2. ethics ( <i>shila</i> ) 3. patience ( <i>kshanti</i> ) 4. joyous effort ( <i>virya</i> ) 5. concentration ( <i>dhyana</i> ) <i>shamatha</i> 6. wisdom ( <i>prajna</i> ) <i>vipashyana</i>	Emptiness ( <i>shunyata</i> )
<b>VAJRAYANA</b> ( <b>tantra</b> )	Bodhicitta (Bodhisattva)	Enlightenment ( <i>bodhi</i> ) (Buddha)	<u>2 stages</u> 1. generation stage ( <i>utpattikrama</i> ) 2. completion stage ( <i>sampannakrama</i> )	Emptiness ( <i>shunyata</i> )

Renunciation – the mind intent on liberation from samsara  
 Bodhicitta – the aspiration for complete enlightenment for the benefit of all sentient beings  
 Nirvana – freedom from the afflictive obscurations  
 Enlightenment – freedom from the afflictive & cognitive obscurations  
 Afflictive obscurations – ignorance & seeds of ignorance  
 Cognitive obscurations – latencies (stains) of ignorance & mistaken dualistic appearance arising due to stains  
 Shamatha – calm abiding  
 Vipashyana – special insight

# SUFFERING AND ITS CAUSES

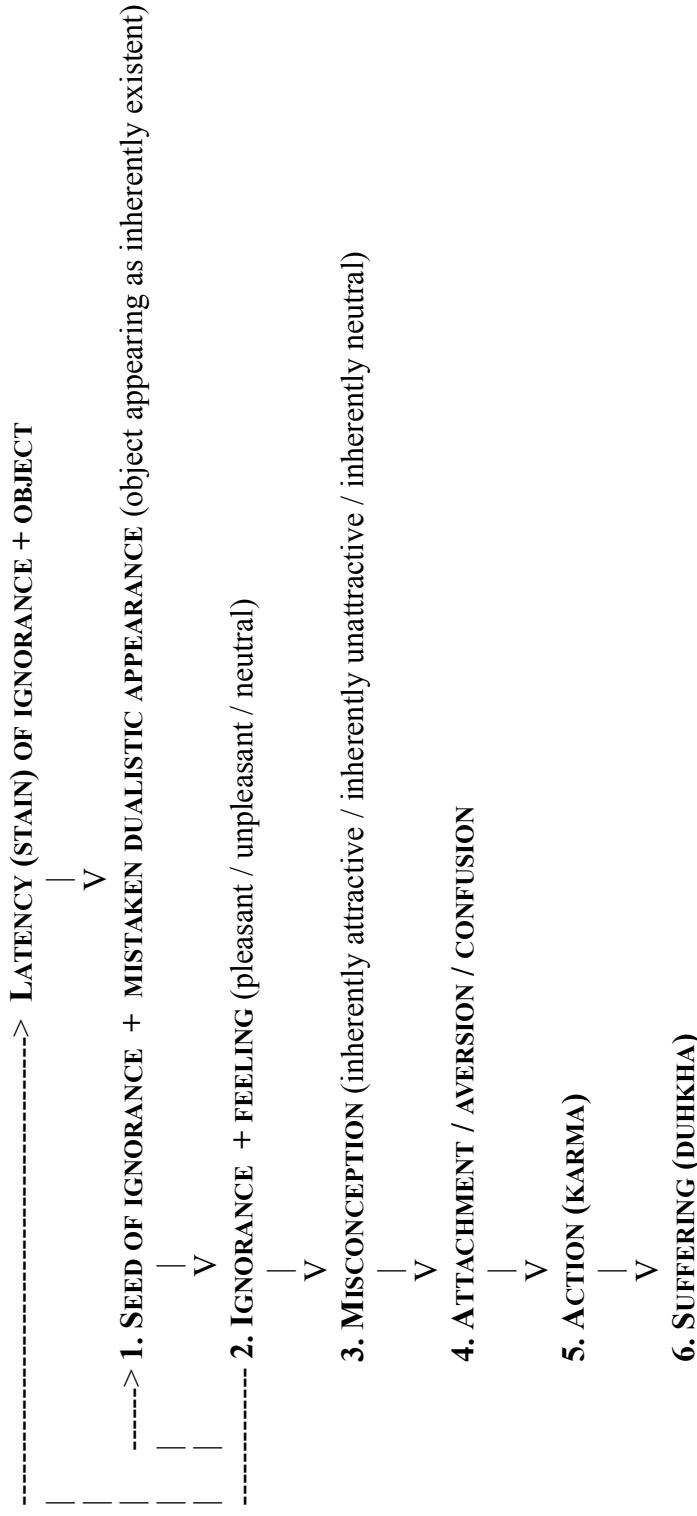
As said in Nagarjuna's *Fundamental Wisdom of the Middle Way*

By extinguishing actions and mental afflictions, there is liberation.

Actions and mental afflictions arise from misconceptions.

And misconceptions arise from elaborations.

Elaborations will cease through cultivating emptiness. [18.5]



Ignorance – conception of inherent existence; Confusion – grasping as inherently existent

## TWO OBSCURATIONS

1. Afflictive obscurations – conception of inherent existence along with its seeds

2. Cognitive obscurations – latencies of the conception of inherent existence and all factors of mistaken dualistic appearance that arise due to the force of those

# WHEEL OF LIFE (BHAVACHAKRA)



The Wheel of Life painting graphically illustrates the Buddha's teachings on impermanence, suffering, karma, death, and rebirth into one of the six realms of cyclic existence, and the twelve links of dependent origination.

At the central hub of the painting are a pig, a cockerel, and a snake, which bite each other's tails and symbolize the three primary poisons of ignorance, desire and aversion.

The next circle of the painting depicts beings ascending to the three upper realms on its white segment, and beings falling to the three lower realms on its left dark segment.

The third circle is divided by spokes into either five or six sections, with the three lower realms of animals, hungry ghosts (preta), and the various hell (narak) realms in the three lower segments, and the three upper realms of humans, demi-gods (asura), and gods (deva) in the two or three upper segments. Birth into one of these six realms is characterized by a particular mental state or poison:

- 1) the god or deva realm (pride),
- 2) the demi-god or asura realm (jealousy),
- 3) the human realm (desire or all five poisons),
- 4) the animal realm (ignorance or confusion),
- 5) the hungry ghost or pretta realm (greed and miserliness), and
- 6) the hell or narak realm (anger and hatred).

The first three 'upper realms' are considered favourable, and the last three 'lower realms' miserable. Sometimes only five realms are listed, with the devas and asuras forming a single realm.

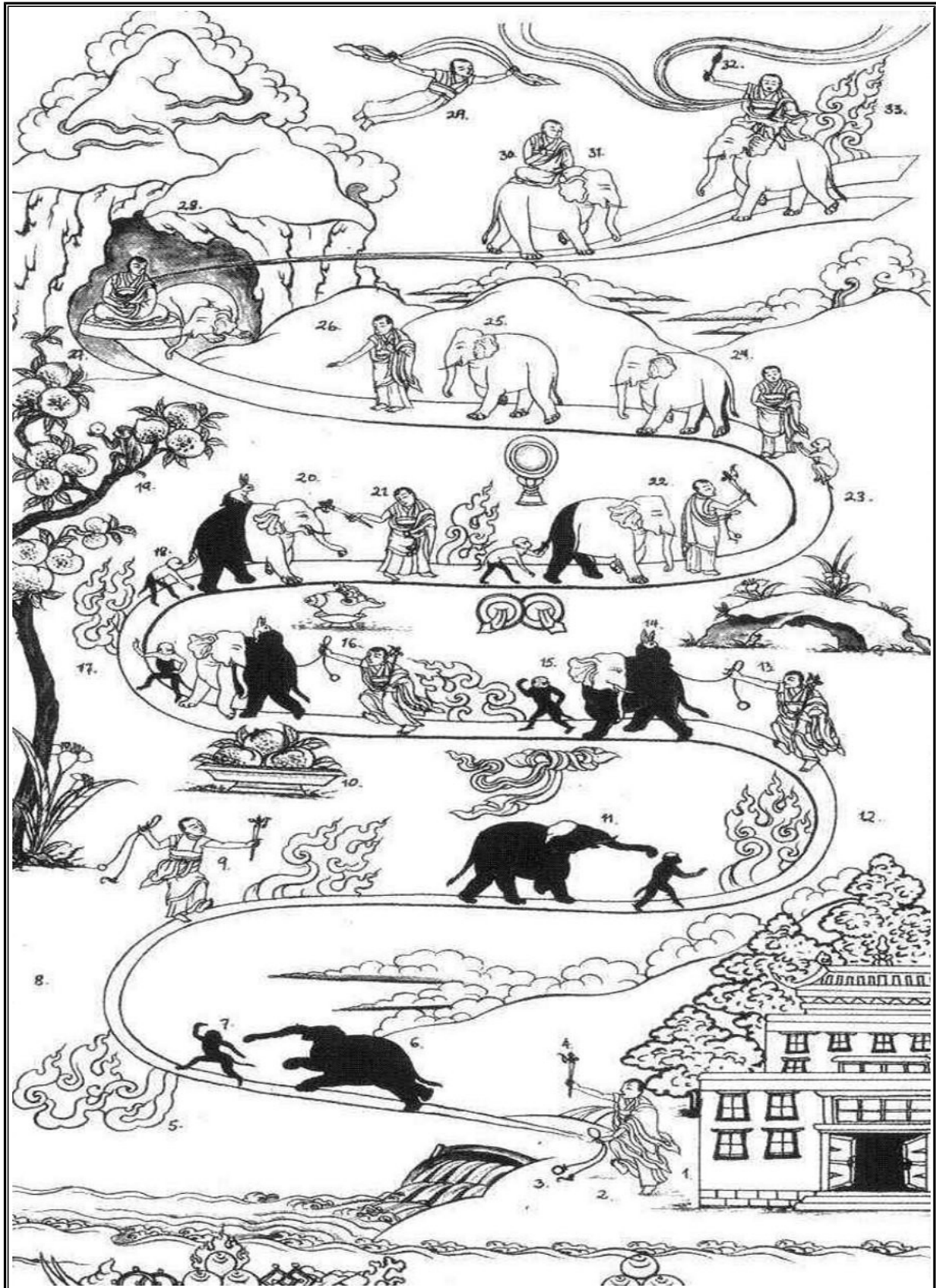
The outer circle of the wheel depicts in a clockwise sequence twelve metaphorical images of the twelve links of dependent origination. The twelve links in the chain of dependent arising is one of the most important doctrines on the Buddhist view of causation and interdependence, showing how suffering arises from ignorance and its motivational actions.

- 1) **Ignorance** (avidya), represented by a blind man.
- 2) **Conditioned or formative actions** (samskarakarma), as a potter making pots.
- 3) **Consciousness** (vijnana), as a playful monkey attracted by objects.
- 4) **Name and form** (namarupa), as two men in a boat.
- 5) **The six sense spheres** (ayatana), as a house with five windows and a door.
- 6) **Contact** (sparsha) and its desire for an object, as a couple kissing or making love.
- 7) **Feeling** (vedana) or desire giving rise to feelings of pleasure and pain, as a man blinded by an arrow in one eye.
- 8) **Craving** (trishna) or thirst, as a man drinking alcohol.
- 9) **Grasping** (adana), as a monkey plucking all the fruit from a tree.
- 10) **Becoming** (bhava) or maturing towards rebirth, as a pregnant woman.
- 11) **Birth** (jati) leading to endless rebirth, as a woman giving birth.
- 12) **Aging and death** (jaramarana) leading to endless cycles of life and death, as a corpse being carried to a cemetery.

The wheel itself is held in the claws of Yama, the 'lord of Death' – symbolizing impermanence – who bites and consumes the wheel with his deadly fangs.

Above and outside of this wheel stands the form of Shakyamuni Buddha, who raises his right arm to point towards the moon as a symbol of the Buddhist teachings that lead to liberation from the endless wheel of cyclic existence.

# SHAMATHA



Shamatha is attained by progressing through the nine stages, relying on the eight antidotes to abandon the five faults. This is accomplished through the six powers and the four mental engagements.

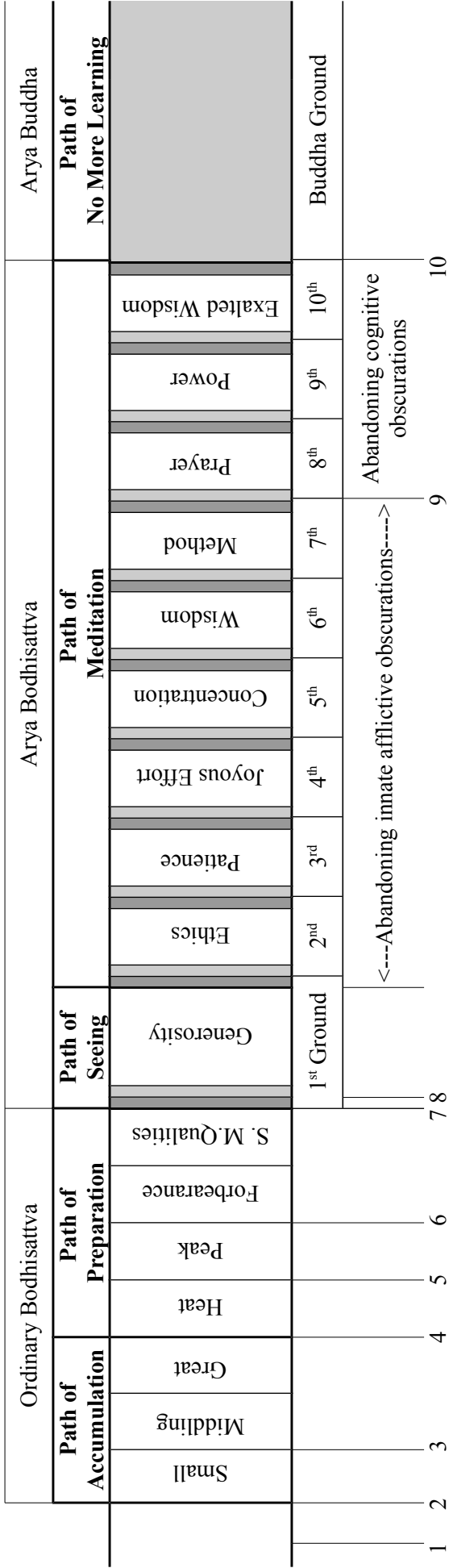
Fault	Antidote
1. laziness	1. faith 2. aspiration 3. effort 4. pliancy
2. forgetfulness	5. mindfulness
3. laxity and excitement	6. introspection
4. non-application	7. application
5. over-application	8. equanimity

1. The first stage is attained through the *power of hearing*.
2. **Stage 1 - Setting the mind**
3. Mindfulness
4. Introspection
5. From here until the seventh stage the flame progressively decreases in size until it becomes absent. This difference denotes the measure of the strength of effort required regarding mindfulness and introspection.
6. The elephant is the mind and the black colour symbolises laxity.
7. The monkey is the proliferation of thoughts and the black colour symbolises excitement.
8. The second stage is attained through the *power of thinking*.
9. **Stage 2 - Continuous setting**
10. Excitement has the five sense pleasures as its objects.
11. From here, the black colour progressively becomes white. This symbolises the factor of clarity and the factor of stability progressively increasing.
12. The third and fourth stages are attained through the *power of mindfulness*.
13. **Stage 3 - Resetting**
14. The rabbit is subtle laxity. From here, one can individually identify coarse and subtle laxity.
15. Looking back means that having recognized that the mind has wandered, it is again directed back to the object.
16. **Stage 4 - Close setting**
17. The fifth and sixth stages are attained through the *power of introspection*.
18. The potential for excitement to arise prior to meditation has weakened.
19. Since virtuous thoughts are an interruption at the time of shamatha meditation, it is necessary to stop them. At other times it is not necessary.
20. Due to introspection the mind does not fall into scattering and through being uplifted, it is drawn into concentration.
21. **Stage 5 - Disciplining**
22. **Stage 6 - Pacifying**
23. The seventh and eighth stages are attained through the *power of effort*.
24. **Stage 7 - Thorough pacifying**  
At this stage it is difficult for subtle laxity or excitement to arise and even if they do arise a little, they are immediately eliminated with the slightest effort.
25. The black colour of the elephant is gone and there is no monkey. This means that in dependence on initially applying a little mindfulness and introspection, the mind can engage continuously in concentration without any potential of being interrupted by laxity, excitement or thoughts.
26. **Stage 8 - Making one-pointed**
27. The ninth stage is attained through the *power of familiarity*.
28. **Stage 9 - Setting in equipoise**
29. Physical pliancy
30. Mental pliancy
31. Attainment of **shamatha**
32. The root of samsara is cut by the union of shamatha and vipashyana observing emptiness.
33. Equipped with mindfulness and introspection, seek the correct view of emptiness.



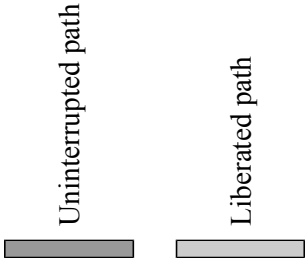
# MAHAYANA PATH

According to Madhyamika Prasangika (Middle Way Consequence school)



## Milestones

- 1 – Inferential realization of emptiness (sharp faculty trainees)
- 2 – Uncontrived renunciation and bodhicitta
- 3 – Will never fall to a lower vehicle
- 4 – Union of shamatha and vipashyana observing emptiness
- 5 – Roots of virtue cannot be severed
- 6 – No more rebirths in lower realms
- 7 – Initial direct realization of emptiness (Arya)
- 8 – Abandoned intellectually acquired afflictive obscurations
- 9 – Nirvana (Arhat)
- 10 – Enlightenment (Buddha)



<b>Afflictive Obscurations</b>	Conception of inherent existence along with its seeds
<b>Cognitive Obscurations</b>	Latencies of the conception of inherent existence and all factors of mistaken dualistic appearance that arise due to the force of those